

Week 11

3/7/12

James: Listen, this is interesting to me. Beth is teaching on family calamity and restoration. You don't want to miss what she is sharing. The book, *Indivisible*, restoring faith, family, and freedom before it's too late, Betty, I honestly believe through a lot of prayer and a lot of people praying, I think really the answer to many of your prayers, I feel like God has allowed us to write a book -- and when I say "us" I'm talking about the Father, son, and Holy Spirit helping Jay Richards and me write what I believe to be is a way out of the wilderness of despair and defeat and debt and lack and uncertainty, and even fear back into the land of promise, blessing, and provision.

Too many people have turned their eyes as Jeremiah warned, back toward Egypt and looking to the gods that are more numerous than your cities when we need to turn back to God. This is the way back and you'll want to get it. I hope I get to see you sometime as we do travel to different places in events related to the message in *Indivisible*.

Betty, I know that Beth Moore is going to help us restore. She is such a treasure. Thank you so much for the kind things you not only say about Beth and to her, but expressions to us saying thank you for giving us spiritual water and nourishment through this incredibly gifted teacher. Here is Beth Moore.

Beth: Look at Second Samuel 13:20-22. We're just going to pick up on the highlights of this story so you can see what's taken place.

20 Her brother Absalom said to her, "Has that Amnon, your brother, been with you? Be quiet now, my sister; he is your brother. Don't take this thing to heart." And Tamar lived in her brother Absalom's house, a desolate woman. **21** When King David heard all this, he was furious. **22** Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

Now this is not the brother -- this is her full brother and not the brother that has wronged her.

And then he says -- so she must have had some non-verbal kind of response to him. She must have shaken her head or just looked shamed at him. Somehow he knew that the answer was yes. He says this:

I want to back up with you for a moment and I'm hoping so much that someone is new to the program today and I want to tell you a little bit about my history. You may be thinking as we start something like this, you know what? You don't just need to read that with that kind of insensitivity because I've been through that. You have no idea how much that hurts.

Oh, yes I do! I come from a background of victimization. I come from a background of sexual abuse. I don't even remember the first encounter but I very much remember the last encounter and I would have been in my middle school years. So I assure you I know the pain of this.

And if we're going to look at a situation that teaches us how not to deal with victimization, we have come to exhibit A. Because I want you to notice what takes place. The first thing Absalom says to her and it is the temptation in any family because of the potential public shame. The first reaction was, "Be quiet now! Be quiet!" That's the first reaction we tend to have as a family when it is the worst possible thing we could do.

Now I'm not saying we need to go public on the news. Some things do go public because they go into the courtroom. It is still a crime. It is still very much a crime. So when we see something like this and we hear the kind of advice that Absalom gave, "Be quiet now. Do not take this thing to heart," somebody needs to know -- somebodies need to know -- I have several very key people in my life that do know more of the details because I want to be able to be free with them. It's part of my history. And in a strange sort of way because God brought so much healing and restoration from it, it's a very big part of the ministry that he has given me; that I have that background and that I am able to understand somebody coming from that kind of hurt and coming from that kind of shame. So it is important to me. There has got to be some people in my life I can tell those things to, not just, "Be quiet now."

I believe in good godly counsel. Seek it! Seek it! There's got to be somebody we can pour out our hearts to so that we can find healing. So we see the reverse psychology here, "Be quiet now. Don't take this thing to heart." You know what? Way too late! Way too late! You cannot help but take a thing like that to heart.

And one reason we can get a cold and calloused heart is because we've tried so hard not to let something like that in. It was meant to bring pain and meant to bring suffering, that's the cause that the enemy was after in the first place to bring total destruction. But God's plan is always to heal. You've not been through the one thing that Jesus Christ cannot heal. He came to heal you. He came to put Humpty Dumpty back together again. That is his job!

It says then she lived as a desolate woman. It is an interesting word in the Hebrew language because it means to be stunned into silence and that was her. She had come to a place when he said, "Be quiet now," she shut her mouth and couldn't open it again. She has lived in her desolation; she lived in her own desert, her own wilderness because that shut mouth had trapped her in solitary confinement.

Notice with me, this is an interesting part, in verse 21:

21 When King David heard all this, he was furious. **22** Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

You are looking at a classic case of not knowing what to do with what we feel. You and I need to know what to do with what we feel. We've got some big things going on and they need tending to.

And I want you to notice that we're told that King David was furious. Now he did nothing else -- absolutely nothing -- you can check the account out for yourself -- nothing else but get mad. And these little words came to me, a little rhyme came to me: No one's glad Dad's just mad! Who's glad that dad's just mad?

We want to be glad because God used dad to do more than get mad. But sometimes, it is a wonder that we ever bring some of these things to the people that we love because if all they're going to do is get mad, if all they're going to do is get angry, then what have we done? We've just stirred up a rage. And he stopped right there. What do you do with that fury?

Listen, he had the authority to do something about it. Oh, yes, he did! Oh, yes, he did! But what I want to present to you and I'm praying somebody is going to get a word today -- listen carefully -- what I believe happened to David is that years before he had really blown it, especially in an area of sexual sin. And he felt, I believe, like that hamstrung him, that he had lost the right to be able to call sin a sin. And we've got parents all over the place like this, that have backgrounds of sexual dysfunction like I do and entangled relationships and just serious sin in their past. And that when they come into the role as parent, they're unable to do the things they need to do with their children and say the things they need to say because they feel like a big hypocrite.

I'm asking you, did you repent? David had repented. He had won back the right to be father and authority over his home and say, "Even if I did it wrong, this is what God says

is right. And it is still what I'm going to insist upon to the degree that I am able in my own house and under my own roof."

There are consequences to this. Amnon needed to be dealt with. He needed himself to be incarcerated. David had the power to do it but he would not because he was hamstrung by his own shame.

Let me tell you, it will keep us from being the parents that we need to be. From being the friends we need to be, the spouses we need to be because we've never dealt with our shame. We've asked forgiveness but we've not allowed God to come and bring us back our dignity and that's something we're going to talk about in the weeks to come because it is so incredibly important.

Now I want to show you this. Notice that it says, "Absalom..." What about him? In verse 22:

22 Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

I want you to notice that with me because hate is such a huge emotion that I think you can look at it this way: Hate will take up all of your love space. Does that make sense to anybody?

Now how do I have any scriptural backing for that? You just sit tight where you are but I want you to hear first John 4:20 because I believe it would prove it to us. First John 4:20 says this:

20 If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

If anyone says he loves God but hates his brother he is a liar. You know why? Because if we've got a hate issue and I can only think of one time in my entire life that I honestly hated somebody. I mean just hated someone. What I found was this, it takes up so much space that we'll think, you know what? No, I'm just saving my hatred. My hatred only hurts that one relationship. That's not true. Because it will suck all of the love life out of you because you are using it all up in the energy that it takes to hate. Does that make sense to anybody?

So we thought it was just going to be the one person, our hatred of one person but it smothers the love that we have for many. It's just too big. It's going to take up all of the heart space that we have. It's got to be dealt with.

I want you to hear a little bit of the story as the context takes place and this is something you can study for yourself but I'm going to highlight it here. So two years later, nothing has happened and Absalom is getting madder and madder. Now all dad's done is get mad. So nobody is glad. Because nothing has happened, nothing has changed, everything is staying just the way it is.

But the thing about is, no matter how those circumstances stay the same, you're getting madder and madder on the inside -- more and more bitter, more and more resentment. And we've got to have us some healing! And what happens is this: Hatred kills. It may not kill literally although we see it on the news all of the time, but it always kills. It kills relationships. It kills security. It kills our sense of well-being, our sense of peace. It kills all sorts of things. Hatred will definitely kill a family. It's got to be dealt with and that's exactly what happened in their family is it turned murderous.

So two years later, Absalom kills Amnon and then he flees to another town. Now he's gone two years plus three years. We've got five years in this course of our timeline at this point; that David has not dealt with the problem and we've got Absalom in a huge, huge rage that has become murderous.

Now I want you to look at Second Samuel 13:39. Here's where the three years are added to the two:

39 And the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon's death.

So he's waited two years, he's killed his brother Amnon and then he has hidden in another town where his mother's extended family is so that he can find some kind of sanctuary there. And it says that he stayed there for three years and the spirit of the king longed to go to Absalom for he was consoled concerning Amnon's death. He longed to go to Absalom but he did not do it.

I just want you to look at a little bit of this because as Eugene Peterson says in his commentary about these scriptures, he says, "An immense chasm between what David feels and what he does can be seen in these passages." In other words, he wants to go to him so why didn't he? Why didn't he? Was it pride? Was it shame? Why didn't he just do it? He wanted to. Inside he longed to do it, but there was something about him that felt like he still needed to punish him.

I thought about that flopping back and forth between shaming and shunning someone and longing for them. Look at all of the complication of that mess and that's exactly where the lesson is going.

I want you to see even further. Now look in Second Samuel 14:21-24. By this time David has been confronted by someone by way of a parable, who has told him a story that finally leads to the point for him, which is "Go back and bring your son home."

21 The king said to Joab, "Very well, I will do it. Go, bring back the young man Absalom." **22** Joab fell with his face to the ground to pay him honor, and he blessed the king. Joab said, "Today your servant knows that he has found favor in your eyes, my lord the king, because the king has granted his servant's request." **23** Then Joab went to Geshur and brought Absalom back to Jerusalem. **24** But the king said, "He must go to his own house; he must not see my face." So Absalom went to his own house and did not see the face of the king.

Have you ever had somebody bring you back just so far? But they had to keep you at that distance because they had to remind you what you had done. We see it all the time in a family that God could indeed put back together.

Some kind of hurt has happened where a person will decide to stay with them but they will not quit shaming them. Even if there's sorrow, even if there's been a change, even if there's been repentance, there is still the ongoing need to somehow punish and hold back and keep at a distance. I want you to just picture this because what happens here is that Absalom wants not just to come back to his house, to come back to the city... he wants to come back to his father -- he wants to come back to his father! It's such a contrast with the story of the prodigal son and his father who looked for him and ran to him.

And that picture is the picture of God coming to his children, running to them as he sees them turn their face toward his heart and his home, embracing them. You will never one time return to your father that he will just tolerate you.

Or they'll say, "You know what? You're still in the family, but I want you to stay over there because you're not going to sit at the table with the good people, not after what you've done. I won't let you be restored to my heart." I think it is so interesting that in Psalm 51 David says:

10 Create in me a pure heart, O God, and renew a steadfast spirit within me.

You know that joy and gladness that David is looking for out of God? What he is saying is this: I want you to be glad I am home where I can't bear it! I want you to be glad to see

me! I want to be restored to your heart. I don't want to just be in your house, I want to be restored to the heart of my father. That was his God.

It's so interesting that his God took him back and embraced him. But he turns around and withholds this from his son Absalom. He can come here but he's not going to see my face.

Well, needless to say, now Absalom is getting madder and madder and madder. So he's trying to get Joab to get his father David's attention for him so he burns down Joab's field so Joab will respond. Sure enough he does. Goes back and tells the father that he needs to see his son.

Four years -- four years then pass. When the time comes that David does finally see Absalom, it is too little too late. Then all this time goes by where Absalom has gotten so mad that he starts undermining the authority of the king and begins stealing the hearts of the people.

Now this is where the word "Absalom" has great significance in my household with my husband. And he is here at the studio and is watching right at this moment and I know he is already nodding and he's already grinning because he and I call one another "Absalom" all the time.

[Laughter]

We each have a dog. He has his dog, I have my dog. He has a bird dog. I have a border collie. So we're all four together constantly but there is just something about seeing the person snuggled up to the other person's dog.

[Laughter]

I'll be out of town. You know I have to travel pretty often and Keith will -- so I'll even be on an airplane just having landed where you can use your cell phone and Keith will say, "You want to talk to her?" So it is really odd because I'm trying to hide like this and go, "Hello, Star! Hello Star!" So I can get her to just have a response.

He goes, "You know what? I don't think she even noticed. She's real crazy about me now!" Absalom! Absalom!

I'll do the same thing. Then he'll get home and I'll do the same thing with his bird dog. She will just be laid all over the top of me and he'll come in the room and go, "Absalom! Stealing the hearts! Stealing the heart!" So Keith and I understand this story.

So all this time goes by; eleven years has now transpired since the original crime and since the shame had come upon the family. So nobody has dealt with it. Nobody has dealt with it. So by this time you've got a rivalry going. Absalom is after the kingdom of his father David.

So it comes, of course, push comes to shove and the armies go up against one another and David says these words to his men, "Protect the life of my son Absalom!" In other words, they want him to bring him under submission; they want the rest of the armies to be slaughtered but save the life of my son.

Well, needless to say, they don't. It's a very odd encounter as well because Absalom, according to the scriptures, has this gorgeous head of black hair and somehow in trying to go a direction with his army, he gets it caught on an oak tree branch -- on a tree branch and he's stuck just long enough for them to come and kill him.

I thought to myself, it just goes to show, that big hair can be dangerous!

[Laughter]

What I want you to know is I live at great risk every day -- every day I put myself at great risk.

So now I want you to see Second Samuel 18:31-33. Now the news bearer has come to tell David what has happened, that his throne has been reestablished. Then it says:

31 Then the Cushite arrived and said, "My lord the king, hear the good news! The LORD has delivered you today from all who rose up against you." **32** The king asked the Cushite, "Is the young man Absalom safe?" The Cushite replied, "May the enemies of my lord the king and all who rise up to harm you be like that young man."**33** The king was shaken. He went up to the room over the gateway and wept. As he went, he said: "O my son Absalom! My son, my son Absalom! If only I had died instead of you--O Absalom, my son, my son!"

Over and over -- five times: My son, my son, my son, my son, my son! Absalom! Absalom! Absalom! I wonder if there are any words that haunt us any more than if only I had! If only! If only!

End of clip

James: Whoo! Boy, I tell you what, Beth, sometimes I think -- I think all of us could, as

you really shared with -- you covered so much ground but not only "if only I had" but oftentimes "if only I had not" -- if I hadn't.

How many times we look back and we wish we could correct it as though it had never happened. But the real issue is will we allow God to restore us and learn from our failure and our fall and let God lift us up out of that pain and heal others who are affected by it.

Beth, thank you. You always bless us so much.

This is the last week of our emphasis on *Mission: Water for Life*, this season of the year.

Betty, twice a year we ask our viewers to help us drill water wells in various regions where the need is desperate.

This is our last week so I can simply tell you, I've been praying and spending a lot of time praying that some of you who perhaps have never helped us give water in Jesus' name might drill a well or help us with a well by taking part of that responsibility. I want you to listen to a teacher evaluate the situation and the tremendous need that you can and I hope will gladly even joyfully meet because it really is the great gift of life you're giving because of the love of God. Watch this.

On the mission field:

Translator: I have 12 children here from ages 6 to 14. Sometimes the children say, "Teacher, we are thirsty." So I go to the river to bring the water for the children.

Children are often sick with diarrhea and fever. I think the river is contaminated and becomes worse because of the waste from the cows.

Our only option is to go to the river because we cannot afford to buy water. My dream is that we can have clean water and no one will get sick.

End of clip

In the studio:

James: I don't know, Betty, if you ever feel like when you see needs and we've helped them in such an effective way that sometimes you wonder, what can we say to help our viewers understand we're not showing you children that are just dying and emaciated bodies, they're dealing with a situation that keeps nearly causing a serious problem when there's a teacher that obviously loves her students and her children, and the children in that whole area, and yet they're watching them get ill and they watch them lose their

health and even lose their lives. We can just reach out here and get a fresh drink of water, how do we help our viewers understand that these people don't have that chance. If we give them fresh water they're seeing one of the greatest expressions of love to give them a chance at life.

I'm thinking, what can we say to help our viewers understand? Because I'm looking at the time frame, we're in the last week, and I know we're going to need a lot of help to be able to drill the hundreds of wells that are needed this year.

Betty: James, I think our viewers and our friends that watch, they do know, they sense the love of the Lord in their lives and your lives -- I know you do. There are times when you've been so desperate, times when you thought, if someone would reach out to me and help me, well, I think that's what you can relate to in these stories that we show you about these precious children. I watched that and I saw a little smile here and there, James, and I thought, these precious little children, they don't know what's being put into their bodies. They've never had a choice of any other kind of water so they don't know. So they're drinking it because they're thirsty. They're drinking it because their bodies are saying, "I'm thirsty." Let's give them a choice to grow up healthy as possible. And the heart of this teacher was I care about these children. I know the water is bad. Please help them.

James: She really can't do anything but care but you and I can drill a well in that village and we're asking you to do that. The wells are \$4800.

I'm grateful because when I will look throughout the week to see did someone drill a well? And on occasion I will see two or three wells, sometimes I may go several days and I'll see a \$1200 gift and I'll begin to pray, "God raise up three more people." Or "God, I thank you for all the people who have joined hands to give \$48 or \$144 so 10 or 30 people can have water."

I don't know what you can do, but whatever you do, it's going to be giving life to as many as possible. Would you dial that number?

We have some special gifts to give you as you give this great gift. In this last week we need to hear from every one of you who can do something to help. If you can give a well or part of a well or you make that very special \$48 gift and you say, "You know what? We're going to give 10 people water. We're going to do it." We have gifts to bless you but you're giving an indescribable gift. Thank you for making the call.

Use your bankcard, write a check, or you can go online and make that gift. Thank you for doing it!

Begin video clip:

Announcer: Every day millions of children are forced to make a dreadful choice, drink filthy, polluted water filled with deadly disease or die from thirst. No child should ever be faced with this decision.

The good news is that there is a solution -- Mission: Water for Life is one of the most exciting and viable demonstrations of God's love in the world today. The suffering can end because clean water changes everything!

With your gift today we will begin drilling 350 new water wells for remote villages in 12 different nations. Your gift of \$24 will help provide clean water for five people! A gift of \$48 will help provide for 10 people! \$72 will reach 15 people. And \$144 will help provide fresh clean disease-free water for 30 people for a lifetime!

With your gift be sure to request, *Believe This Not That* a brand-new topical Bible promise book that will encourage you in every area of life.

With your gift of \$100 or more you may request our newly released *Water for Life* mug set, a daily reminder of the clean water you make possible to those who thirst.

Also please prayerfully consider a gift of \$1200 to help provide water for 250 people or a gift of \$4800 to help sponsor a complete well. And be sure to request the 2012 commemorative bronze sculpture, "The Lamb and the Lion."

This is the last week. Call, write, or make your gift online today!

End of clip

In the studio:

James: This is a tremendous study when you are assaulted by so many lies, *Believe This Not That*. This is the Word of God basically addressing any area where you may have been assaulted.

The beautiful coffee mugs will remind you of the importance of water. The "Lion and the Lamb" bronze, you'll treasure it. I want to thank you for helping us share water and drill these wells. What a joy!

Then remind you that in the bookstores *Indivisible* and I really hope you'll go get a copy. Get one for your pastor, your priest, or a leader because I think we can turn this nation back toward safe harbor away from catastrophic consequences that are coming if we don't alter our course, get back under God, his shelter, his shadow and the security and blessing that he promises.

Thank you so much for watching *LIFE Today* and helping us share life. God bless you!
Music

Announcer: Faith, family, and freedom are under attack. As America faces battles within, many wonder where to turn. In their new book, James Robison and Jay Richards call us to stand together before it's too late as one nation truly under God. *Indivisible* -- available now at online and retail bookstores.

Announcer: Tomorrow, Woman of Faith speaker, Lisa Harper is joined by a surprise guest!

>> I think that's why we're such close friends, we know we don't have it all together.